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Max Freedom Long, H.R.A., Editor.

WITH THIS ISSUE OF HUNA VISTAS we are making a new beginning. The story is told of a writer who was hired in the motion picture industry, given an office and told by his pants-maker boss to write a very fine story for a picture which would be "tops at the box office". After a few hours the boss, who was new and eager, went to listen outside the closed door of the writer's office. He hopefully expected the rapid pounding of typewriter keys, but all was silent within. The boss was puzzled. He bent down and looked in through the keyhole, only to discover that the writer was sitting at his desk looking absently at the wall while toying with a pencil. Bursting into the office the boss cried in anguish, "We hired you to write! If you are a writer, then why don't you write!"

We are in a similar situation, except that we prefer to chew on the pencil rather than use it to tap on our desk. The question put to us is, "If you are Research Associates, why don't you research?" But, like the writer who had first to find a story, we must begin by finding a research project.

Of late years we have worked on the task of perfecting our knowledge of the ancient Huna system and certain related matters. Where the kahunas used their psychic abilities to learn whether a candidate for help or healing was good and worthy, or evil and unworthy of attention, we have come to use the methods of the late Dr. Oscar Brunler and his "Biometer". We have made many changes in this method in so far as theory is concerned, so we call it "Psychometric Analysis" in order to give it the correct descriptive name. We have studied the current theories and methods of hypnosis and autoconditioning, and have added much to the overall theory, bringing back mesmerism into the picture, and adding from Huna a number of items to improve methods of use. We have looked long and carefully into the part played by the several kinds of spirits, good and bad, (as described by Huna) which are involved in causing obsessional and physical abnormalities in the living. We have observed and studied the work of those who heal with the help of good spirits of high levels. We are watching with great interest the work of members of the "Spiritual Frontiers Fellowship" who are endeavoring just now to bring into the Christian churches "spiritual" healing which combines the aid of good spirits, working through mediums, and psychological methods.

(This organization puts out a bi-monthly journal, and efforts are being made by myself and a few HRAs who are also members, to bring Huna ideas before the other members. This is a most promising field for research and experimentation. In the May-June number there is an excellent article by HRA Rev. Archie Matson, entitled, "A STUDY OF THE SPIRITUAL NATURE OF PERSONALITY--THE POLYNESIAN CONTRIBUTION".)

We have, for some time, been interested in the "Radionics" type of instrument used (and misused) for diagnostic and treatment purposes. We have countered strongly the theory that a force of an electrical sort is measured by these instruments and is sent out by them to cause healing. We have furnished the only theory which will explain what happens when a good psychic uses such instruments. (The aka thread contact between healer and patient and the healing influence exerted by the healer with the instrument used only as we use the biometer - as a crutch to help along the low self actions involved in rubbing the rubbing blocks etc., or in causing the healing after dials are set which bring no results by themselves, there being no force behind the dials other than that of the projected aka-mana-thought forms of the healer.)

In U.S.A. Dr. Ruth Drown, of Hollywood was foremost in the exploration and use of this field and instrument. She got some remarkable results but was taken to court and put out of business by the legal pressures of healers of other schools. In England a similar attack is being made through the courts on George W. de la Warr, who has produced even more spectacular results than earlier experimenters, with a more intricate instrument, but always with the good psychic handling the instrument. If he can fight past a very prejudiced press and judge to freedom to continue his work of exploration and experimentation, we can mark it a great advance for freedom of ideas. (He has used my article explaining the Huna theories behind his work in his quarterly, MIND AND MATTER.) His friends are standing stoutly behind him and the Judge has given in on one point in advance of the trial. He will allow the instrument in question to be demonstrated in the court. It is greatly to be hoped that in such a hostile atmosphere the sensitive operator will be able to function properly and produce positive results. Several years ago Dr. Ruth Drown was not allowed in court to give any evidence of what could be done with the instrument. The court said it was impossible, and that was that. Dr. Brunler and others were there to testify in her favor and the pictures she had made with the instrument were on hand, but to no avail.

A new and very interesting thing has been called recently to my attention as offering a research opportunity for Huna proponents such as ourselves. This is the discovery now being put to use in dental offices, that when the attention can be fastened to certain sets of mechanically produced sounds, the ordinary pain of dental work is not felt. Magazines are running articles on the matter, and as yet there seems to be little agreement as to whether the sound causes a physical reaction which prevents the nerves reporting pain, or whether there is a psychological reason, perhaps in some way related to hypnosis, behind it all. One of our most able HRAs is looking into the matter and we may later have a report on

his findings. The sound used is a mixture of a roaring "waterfall" effect in which there are no notes or sounds too high or too low. The patient has a head phone and listens to a pleasing concert of his own selection, while the "waterfall" sound can be fed in at the same time, and made louder and louder to stop pain as it begins to be felt. Dental magazines now report that, as with hypnotic suggestion, some respond to this pain-killing mechanism and some don't.

FOR OUR NEXT RESEARCH PROJECT I have selected for us two major fronts in what we might think of as the straight telepathic healing method and the indirect telepathic healing method which may be, in part, "astral" projection of the aka body of the low self - this projection being something which occurs during our sleep because we have used self-suggestion to bring it about.

The first facet of this part of the field has been worked over in our TELEPATHIC MUTUAL HEALING GROUP work, but we now need to retrace our steps and try to find out more of the processes involved. (In a moment we will begin the discussion of this angle but first let me tell what the second facet is and give an idea of its general nature.)

The second facet will be the testing, in the new light of our knowledge of Huna theories, of a healing method worked out and tested with remarkable success (if we are to believe his reports) by Thomson Jay Hudson, Ph.D., LL.D., and described in chapters XII through XIV of his famous book THE LAW OF PSYCHIC PHENOMENA, written in about 1893 when mesmerism, hypnotism and spiritism were being discussed on all sides. Hudson argued that one subconscious mind (he also saw the subconscious as a separate self) could go out during sleep to find another and to exert a very strong healing influence upon it in many cases. He tells of his own experiments in which he ordered his own subconscious to go, when he was asleep, to contact the subconscious of a person needing healing and to bring about healing. The patient seldom was told what was to be attempted. When we get around to it, we will test his methods but explain them in terms of Huna. In passing, it may be said that although Dr. Hudson anticipated much of the later Huna information in his study of mesmerism and healing, he fought the idea that there were spirits, trying to explain away all the findings of early Psychical Research Societies. His work is largely forgotten, but some of his "unfinished business" cries out to be revived and examined afresh on its own merits.

It will be noticed that I have taken the word of the majority of you, of the HRA, that you are willing to let me go ahead and lead as I am able, whether in the right or wrong direction. This does not mean that I am now beyond criticism or advice, but only that I am taking a positive start in the best direction I can find at the moment. (Some of those who objected loudest to what I had to say in the H.V.s have now resigned. One former HRA who has been on a vacation to Hawaii, wrote that she could not see a value of \$3 a year in the H.V.s and added, "Three dollars will buy a lot of bread and milk." Others have asked me to let them know if at a later date we learned to heal instantly or do something enough worth while to make them wish to have the H.V.s again.)

THE TELEPATHIC MUTUAL HEALING GROUP was organized soon after the HRA began trying to use Huna methods of healing. Some of you have been in the work since that early day, but many of you have come in more recently, and unless you have arranged to get the bound sets of back numbers of the old HRA BULLETINS, which set includes a special book dealing with the TMHG formation and giving the early results of the tests, you may not know what was done or why. A short review may be in order here.

AT THAT TIME HEALING was needed by many who read SECRET SCIENCE BEHIND MIRACLES, wrote to me and then joined to form the Huna Research Associates. We fondly hoped to learn to use the methods of the kahunas very quickly, and to have our own kahunas to serve those in need. Meantime, some HRAs had needs so pressing that they could not wait for help with health, mental ills or social tangles, to say nothing for the need for Guidance from the High Selves in financial matters. (We still have no kahunas to whom we can turn for help, and if we did have, they would be kept from practicing by the stringent laws which allow at this time no more than prayer and a call on spirits for aid. Even touching another person, as in laying on hands, may bring court action and the accusation of "manipulating". Fortunately, no part of the legal code has yet banned the use of telepathy as a means of communication and of making the healing contact, so we use that.)

"ALL PRAYER IS TELEPATHIC" is the watchword of Huna and of the TMHG. We know that the voice lifted loudly in prayer cannot reach the infinitudes where Universal Consciousness lies hovering the Universe. The God of Huna is vast and too indefinite for us to pray to directly. Huna gave early Christianity the High Self as the "Lord of the Division of the (mana) WATERS", who was later misunderstood and confused with the name and person of Jesus. But the basic idea was preserved in "What ye ask (of God), ask in Jesus' name." We reach out to make contact with the High Self. We make a mental call, and in doing so we are sending a telepathic message along the aka thread that connects us to the High Self "Utterly Trustworthy Parental Pair". God is so vast and far and impersonal that to try to stretch low self comprehension and the middle self intellectual faith to encompass such vastness becomes useless effort. We ask that any prayer or request which needs the attention of Beings more evolved than the High Selves, will be passed on up to them for us. We "ask in the name of the High Self", and we are able to understand what we do. The High Self is "Light" and we can visualize that light, having seen it ourselves in our rare moments of full contact and what has come to be known in our mystic circles as "illumination".

TELEPATHIC CONTACT with each other is an identical process. When we join to pray to the Great Company of High Selves - the Poe Aumakua of the kahunas - we cannot touch hands but we can touch hearts and form a circle around the world because we are in contact through the activated aka threads which attach to our letters and photographs as they are sent to me to hold in my hands to close the contact circuit made alive with the flow of mana. The hours of 3 and 7 P.M. California time, have always been used for the meeting times, and still are today. I act still as the CENTER point.

THE THERAPEUTIC MUTUAL HEALING GROUP was organized soon after the methods of healing. Some of you have been in the work since that early day, but many of you have come in more recently, and unless you have experienced to get the sound sets of back muscles of the High Self, which set includes a special back dealing with the High Self, and giving the early results of the lesson, you may not know what was done or why. A short review may be in order here.

AT THAT TIME HEALING was needed by many who read SELF-HEALING THROUGH MIND, whose to me and then joined to form the Huna Research Association. We found it hard to learn to use the methods of the Huna very quickly, and to have our own hands to serve those in need. Sometimes, some Huna had needs to pressing that they could not wait for help with health, mental illness, social barriers, to say nothing for the need for guidance from the High Self in financial matters. (We still have no Huna to whom we can turn for help, and it is a pity, they would be kept from progression by the existing laws which allow at this time no more than prayer and a gift of advice for aid. Even something another person, as in laying on hands, may bring some action and the accusation of "manipulation".) Fortunately, in part of the legal code has yet found the use of telepathy as a means of communication and

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THERAPEUTIC CONTACT with each other is an identical process. When we join to pray to the Great Company of High Self - the Two Ancestors of the Huna - we cannot reach Huna but we can reach Huna and form a circle around the world wherever we are in contact. The contact circles made alive with the flow of Huna. The Huna of the time, and still are today. I am still in the Huna.

TO ILLUSTRATE: WHEN I WAS YOUNG I visited my grandparents on their farm in Iowa. The farm telephones were all on a party line, and calls were made by turning the handle on the side of a box to generate electricity enough to cause the bells in all the phones of over two dozen people to ring. There were codes of rings used call different persons, as "One long, two shorts and one long."

Just before noon each day, all the farmers for miles around would leave the fields and stables, go to the house, and "wash up" to be ready to enter the tidy house with clean face, hands and feet. The clock was watched and each farmer thought over what he might wish to say to the assembly of farmers about to convene by telephonic telepathy. At exactly noon, while the good wife stood beside her farmer husband to listen and prompt, the bell would give one long ring - the signal for the meeting to come to order. All phones were taken down and someone would take the floor. A general conversation followed, some telling the latest news which had come in from the outside world, some giving local news. There were the church and other announcements, and then began requests. Jake asks Henry if he can come over next day with a team and wagon to help him on a hauling job. Tom calls for volunteers to help mend a bad place in the dirt road to town. Amanda's husband asks if Martha's husband would ask if Martha could come over and help put up fruit. Jim had a very sick wife and needed some neighborly nursing help. And so it went. The messages and requests had been thought out ahead of time and were short and to the point. No one dared be "long winded" A few had thanks to give friends for help which had been sent or offered. By the end of fifteen minutes all had been heard and the lines were cleared. The wives dished up and everyone sat down to hear Grace said and to have dinner. (No, never lunch.)

THE TMHG MEETS IN MUCH THE SAME WAY. Before the meeting time we begin to get ready. For years our ritual of cleansing and making ourselves presentable "before the Lord of the Division of the manas" we have used the old words, "Cleanse Thou my soil-ed face, with the abundance of Thy grace." It is a "trigger" line to many of us and the low self is called to order by it as we review swiftly our day and make sure that we consciously, and with a will, cleanse ourselves of any lingering trace of hate or anger. We put aside the churning worries and the restless preoccupation with the tasks of our day. We still extraneous thoughts and when we become quiet, we call mentally to the High Self Parental Pair to note our reaching hands and allow us to close the circuit of aka-mana contact. But, at this point the low self must be brought into action as well as the middle self. Only the low self can send or receive a telepathic message. It, alone, can generate the needed low mana and send it along the aka cord to bring it to life. It is the man who turns the handle on the telephone box to generate the current that rings the bell. It furnishes the mana current which may be likened to the battery current of the older telephones which made the conversation over the connecting wires possible.

MAKING CONTACT WITH THE HIGH SELF and getting the low self to do its part in the process is a FINE ART. It should be automatic, and in fortunate individuals it is just that. When they pray, the whole man unites and swings into action to produce perfect results.

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whole man unites and swings into action to produce perfect results.

This FINE ART, like other arts, usually needs to be learned. One must first be taught the basic theories of the art, then be given time to practice and so to learn to work under the direction of theory. This is where the early exoteric religions failed. In Christianity, for instance, we find passages telling how to make a prayer correctly. In Matthew VI:6 of the New Testament we can read that the prayers ordinarily made in the synagogues of the day or on the street corner - loudly and in the hearing of all men - are useless. (They are as useless today in our churches and when delivered to be broadcast on the radio or the television sound circuits.) Some of the secret art of prayer was disclosed to the exoteric circles when it was advised that one go into one's closet, shut the door, and pray there in secret. But to get the full meaning hidden behind the passage by some kahuna of old who coded the passage by putting into it the symbol words of Huna, we must go back to the original language of the code where the esoteric is to be found. The Polynesians had no word for closet in their language, so they used their word "puka", which outwardly has the meaning of a hole into which one might go. But the word is made up of two roots, pu and ka, and to one initiated into the meanings of Huna symbol words, each of which has several meanings which can be sorted over to discover which the kahuna writer had in mind. The word in full, puka, also has several meanings, and when these are brought together, we find that the low self is symbolized by the secrecy needed for prayer. It's home in the body is often indicated by the idea of a dark hole into which one reaches to draw out memories and to find the secretive low self. There is also the meaning of causing something to be BROUGHT FORTH, and this is seen to be mana because another meaning is to hold water in the mouth, even when trying to speak. The water is mana, and one cannot speak and utter the prayer unless the mana is sent (symbol word is "squirt") in strength to the High Self (that being the proper place to send mana when a prayer is to be made). There is the meaning of "TO CALL OUT" and we realize that the call is a telepathic one made by the low self to the High Self as we make ready to pray. A significant meaning is, "To pass from one state to another", and this is the passing from the uncleansed condition to the cleansed and stilled. It can also be the passing from the bad condition to the good when a prayer for help is made and is answered by the High Self. Still another meaning is, "To go from one place to another, and as the man remains where he is, we see that something else must be intended - the mana and the thought forms of the prayer must go from the lower selves across the aka cord to the High Self. Lest the Huna code be overlooked and its full meaning not be grasped, the code was made to contain a root (ka) which in part repeats the meaning of the first root, (pu). The second root makes it very clear that mana is to be sent with force, and plentifully. The translation has several parts, such as: "To bail water from a canoe", again giving us the mana-water idea. "To radiate out, as from a center, as light or a vine", gives us the mana and thought forms going along the aka cord to the High Self and the same mana, changed to the HIGH MANA symbolized by "light" returning to the one making the prayer to heal and cleanse and help. (Not "bless" as that word of French derivation makes the abhorrent picture of pouring the blood of a sacrificed animal over the supplicant. Do not say, "Bless us". Rather, say "LOVE AND CLEANSE AND CORRECT US.")

WE WILL CONTINUE OUR STUDY OF THE FINE ART of the Huna type prayer action in later issues of the H.V. It is a long study as we ask ourselves:

1. To WHOM shall we pray, and
2. HOW shall we pray, and for what may we pray?

Later, we will discuss at length the ways evolved through many centuries to make contact with the High Self. This contact runs the gamut from the unrecognized touch to the fully conscious "union" in which the three selves "stand in line" as the kahunas put it. ("La-lani" was the word for "line" and it had the significant meaning of "light" plus "heaven".) Light is the symbol of the High Self, of course.")

In Zen we find the most studied efforts to contact, consciously, the High Self. One of the Australian HRAs has called my attention to this and suggested Zen as a study unit. He sent me a small book on the subject, titled, "ZEN IN THE ART OF ARCHERY", in which much may be found worthy of close scrutiny. There is in Yoga a somewhat similar approach to "union", and we will, in good time, consider what may be learned from this source.

To get back to the TMHG and our research project, may I say that before the cleansing and effort to make contact, one usually takes time to decide just what is to be asked in the prayer and to make a mental picture of the condition as it should be after it is brought about as an answer to prayer. This picture is to be called vividly to mind when the prayer is made after contact, and the low self will, if conditions are right, send the picture to the High Self telepathically. The picture in some way becomes the "seed" to be used by the High Self in bringing about the condition of health, peace, prosperity or whatever it is that is requested.

Again, as we did a decade ago, we will experiment in the period before the TMHG sittings to see if we are getting telepathic contact with each other as a group, and especially with someone acting as a telepathic sender. We had good success in the past, and should have as good or better now.

Here at the middle of the Group I will try for a few seconds after the hours of 3 or 7 strike, to send out a telepathic impression on some simple geometric figure such as a square or triangle, or a circle or plus sign. See if you catch it now and then. If you do, it will prove to you that we are in contact as a telepathically connected circle. (You will already have accumulated extra mana, reached out lovingly to contact the High Self and sent the offering of mana to it. See my book, THE SECRET SCIENCE AT WORK, page 151 and on, for more instructions and details.)

To make contact with me, telepathically, you may find that having my signature before you is a help. Or the two pictures enclosed with this H.V. may serve, as I have touched both of them and as they have been for a time in contact with the originals which have been photographed and reproduced for you. (These two pictures as a "sprize" from Cigbo.) I will be sitting facing the original 16x20 oil painting done by the late HRA Mrs. Kingsley Tarpey, and "potentized" with prayer and "will" to make it contain

THE UNITED STATES OF AMERICA
DEPARTMENT OF THE INTERIOR
BUREAU OF LAND MANAGEMENT
WASHINGTON, D. C.

TO THE SECRETARY OF THE INTERIOR
FROM THE DIRECTOR OF THE BUREAU OF LAND MANAGEMENT
SUBJECT: [Illegible]

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and radiate a healing power. This picture was tested from time to time by placing a young woman before it to look at it for several minutes. A reading was taken of the subject before and after each sitting, and eventually the reading would rise from a normal of around 300 degrees to 650 degrees, which satisfied Mrs. Tarpey that a healing power had been built into the painting. She used it on people who came to her for healing, and with reported success for a part of them. (It is to be supposed that only part of them were cleansed and had their paths open so they could be reached by the radiation and the High Self influence.) The picture was hung in a public gallery for a time so all could have access to it, and was then taken down to allow room for an exhibit, placed in a store-room and forgotten, for several months. At the end of that time it was sent home, and Mrs. Tarpey tested it at once to see if the healing power had remained. She found that it had. Meantime, she had tried an experiment with another picture which she had painted and "potentized" for healing. She had a photograph of that painting made and then a number of printed reproductions made by the printing process. She tested the printed pictures and found that they seemed to have the same power as the large original. She sent them out by mail or gave them in person to people who needed healing, and was much pleased by the good results.

To get back to the first picture, it was sent with George and Helen Sandwith to me and was delivered on a ship in Los Angeles harbor. The picture was at once hung on the wall to be looked at as part of the opening work of the TMHG sittings and often was used as the thing to be sent out telepathically for those wishing to try to pick up such impressions.NOW, here is your printed reproduction. It should give you a fine large clockwise circle when you test it with a pendulum, but not a degree reading after the P.A. reading system. However, try having someone look for a few minutes at the picture, and then make a reading for them. If they are sensitive and open to the radiation, whatever it may be, they should show a rise in their degree level similar to that noted when in earnest Huna-type prayer (a signature being made immediately after the "amen" of the prayer period.)

AT ABOUT THE SAME TIME that the healing picture was presented to the HRA, via myself, George Sandwith was telling us about an IKON over 400 years old which had been given him by Ethiopian friends. It is a 10x12 heavy slab of wood with a Crucifixion scene carved on one side, and a female spirit has long been contacted through the ikon and has helped the living. She could be sensed by HRA Sandwith and gave him messages by mental projection or in his dreams. She told him of the wish she had that he visit some of the South Sea islands, and he traveled to them under her instruction, psychically received. He came upon Huna and my books as a result, and she said this was the main purpose of his travels. He investigated what he could find of Huna and psychism and Hindu fire-walking, the latter in Fiji, writing a book about the search at a later time after he and Helen had found each other and married.

It was proposed that an effort to make new ikons should be made, and the Spirit of the Sandwith Ikon (to give her a name), gave the directions, saying elephant ivory was best, and that small statuettes carved in ivory would be good. One, and then another such statuettes were found, cleansed ceremonially, placed beside

the Sandwith ikon for a time, and, finally, were declared to have been changed to make them receptive centers of contact through which two newly appointed spirit helpers, male and female, would come to us and exert their healing powers. HRA Sandwith sensed or saw the spirits, describing one as dark and formerly alive in Etheopia. This is the female spirit. The male is a former man of India, and appears in ragged dress as if he had been a holy man of some mendicant order. Unfortunately, I am not psychic and I cannot see or sense either spirit. However, I have welcomed these ikons in good faith, and touch them and try to place mana in them for the healing uses of the spirits. Both ikons were tested with the Cameron Aurameter and found to have force beams rising from the tops of their heads. They, like the reproduction of the healing picture may act as a physical stimulus to help the low self make the telepathic contact with me acting as the CENTER for the work. Try the pictures out and let me know what you may discover concerning them.

THE HEALING PICTURE will continue to be sent out as a telepathic signal at the start of the sessions and you may pick up at times the sense of the soft orange and yellow sunset behind the pines. Be sure you get your picture with the right side up. It may be a little confusing at first, but you can tell the bottom by the two small pine trees on the dark foreground hill.

IF YOU WISH TO TEST YOUR ABILITY TO PICK UP telepathic impressions, take part in a series of tests to begin Monday, August 15th and running through Friday the 19th, a period of ten days. HRA Joseph B. Gunter, P.O. Box 104, Vero Beach, Florida, will conduct the tests and send out the impressions nightly, starting with Monday. To take part, drop him a post card signed in ink to say so, giving your address if you like. Your signature in his hands should help the aka thread get established for the telepathic contact. Have another post card addressed to him, and on it note down briefly after each test what you get, if anything. He will broadcast colored squares, a different color each sitting. The time will be 8:00 P.M. Eastern Standard time. This will be 7:00 for Central Standard Time, 6:00 for Mountain Standard Time, and 5 for Pacific Standard Time. If your time zone is on daylight saving time, your clock will be an hour too fast, for the schedule, so wait an hour after you would ordinarily begin. At the end of the ten days of tests, sign your card and send it with its report to Mr. Gunter. He will collect the data, tabulate it and send it to me to report to you in the next issue of the Huna Vistas. This should be a very interesting test. Color is supposed to be harder to send and receive than black and white figures and forms. See if you receive only squares, or if you get them in color. Tell your low self what is expected of it, then as the hour strikes, relax and wait without straining to see what your low self picks up and pushes to the center of your mutual field of consciousness. The broadcasting will last until ten minutes after the hour, so you will have plenty of time. You may have the impression given to you as you relax some minutes or even hours later, or in a dream. You may even see things in the room where Mr. Gunter is sitting, but if so be very brief in saying what you saw. (I have had letters pages long describing what was seen in my room at the TMHG times - some surprisingly accurate on some items.)

the sensation from the time, and finally, were destroyed and
been changed to make them receptive of another message.
which two newly appointed spiritual healers, male and female, would
soon be on duty. Their healing power, which was formerly active in
new and different ways, was now being used in a different way.
of India, and appears to be a female spirit. The male is a former
and of some mysterious order. Unfortunately, I am not certain and
I cannot see or sense either spirit. However, I have witnessed
these forces in good faith, and each time and day as place were
in them for the healing work of the spirit. Both were
tested with the sensory apparatus and found to have proper results.
rising from the top of their heads. They, like the reproduction
of the healing process, was not a physical stimulus to help and
low level with the spiritual contact. It is evident as the
for the work. Try the process out and let me know what you
discover concerning them.

THE HEALING PROCESS WITH SENSATION IS IN THE HAND AND AS A
patient placed at the point of the sensation and you are given an
idea of the nature of the work. You are given a feeling of
things. As you see your picture with the right side up, it
may be a little confusing at first, but you will see the
by the small time on the dark background.

IF YOU WISH TO TEST YOUR ABILITY TO HEAL, WE SUGGEST THE
following. Take part in a series of tests to begin tonight, August
15th and continue through Friday the 19th, a period of four days.
WMA Joseph E. Bennett, P.O. Box 100, New Rochelle, New York, will con-
duct the tests and send out the instructions nightly, starting with
Monday. He will give you a book and send along in the book
and giving you a book. Your attention is directed to the fact
should be a book and should be addressed to him, and on no
account. Have another book sent addressed to him, and on no
down. He will give you each book that you get. It is written, He will
provide colored pictures, a different color each evening. The
time will be 8:00 P.M. Monday through Friday. This will be 7:00
for General Standard Time, and for Standard Time, and
5 for Pacific Standard Time. If your time zone is on daylight
saving time, your clock will be an hour fast. For the schedule
as well as hour after you would ordinarily begin. At the end of
the ten days of tests, with your card and send it with the report
to Mr. Bennett. He will collect the data, tabulate it and send it
to me to report to you in the next issue of the book. This
should be a very interesting test. Color is supposed to be having
to send and receive that black and white pictures and forms. You
if you receive only pictures, or if you get them in color. You
your own self what is expected of it, then as the book arrives
relax and wait without straining to see what your own self gives
up and passes to the senses of your mental field of consciousness.
The propagating will last until you are asked after the hour, so
you will have plenty of time. You may have the question given
to you as you relax some minutes or even hours before the test is
given. You may even see things in the book where Mr. Bennett is
writing, but it is very hard to see when you are at the
hand letters pages long describing what you see when you are at the
this time - and everything possible to you (1930).

A REPORT ON THE SUCCESSFUL USE OF HUNA was made by letter by new HRA W.J. Gabb, D.O. of Durban, South Africa. (Dr. Gabb is a seasoned student of the materials of the psycho-religious field and has for some time been deep in Huna through my books. He is also an expert hypnotist. He is also the author of a book, THE GOOSE IS OUT, dealing with some aspects of Buddhism, which I will review in a later H.V.) I quote

"I was called on three years ago to treat a case of schizophrenia of three months duration. The patient was an elderly woman who had cut her own throat a few days earlier, the wound taking ten stitches to close. At first I refused the case, saying I was not an alienist and explaining that insanity was almost impossible to treat by hypnosis. However, I was persuaded to try to do what I could.....

"I found the patient incoherent, but obedient. She lay quietly on her bed and closed her eyes at my request. I spent half an hour with her, during which time she did not move. I talked to her as if I were hypnotizing her, though I had no confidence that she would respond. And then I took a chance that it might be a case of spirit obsession, although I did not completely accept this possibility as a fact. I exorcised the spirit - if one were there - and told it that it must leave the patient as no good would come of the connection. I told it that it would be cared for and looked after by spirit friends. I said that I had the power to bid it to depart, and then, making the sign of the cross over the recumbent body, I ordered it to depart in the name of Jesus Christ of Nazareth. The woman woke up completely cured. The recovery was instantaneous, and there has been no recurrence in the past three years. I have a certificate to this effect."

I COMMENT: This case seems to me very important in that it shows that the trained will of the hypnotist can, as the kahunas of old demonstrated, exert a strong and direct suggestive influence on an obsessing spirit, and that this holds true when the spirit is a low self, separated from its middle self, and therefore so lacking in rationality that it blindly obsesses the living, and as in this case, forces the victim to irrational and destructive acts. We read so often that a priest has failed in an exorcism, although some priests are famous for their successes. If we are to believe Huna theory, we must conclude that the trained hypnotist who can use suggestion to command the spirits to leave, should be the one to turn to in such cases. Our thanks to HRA Dr. Gabb for the report. (It might be added that if a spirit had been acquainted with Christianity in life, the use of the call on Jesus would be most impressive and helpful. Also, the High Selves might by this appeal to Jesus "through his name", be brought into the action and give their help. Slowly Huna concepts are becoming known and its theories put to use.)

A NEW AND MOST PROMISING METHOD of getting at fixations and releasing them will be discussed in a future H.V., with parts of a letter from one who has had the treatment with Lysergic acid - L.S.D. and who gives much information of great value to our work. (Max Freedom Long, Ed.)

